

THE (fl)  
**PROTESTATION**  
**OF THE NOBLEMEN,**  
**BARRONS, GENTLE-**  
**MEN, BORROWES, MINI-**  
**STERS, AND COMMONS,**

**Subscribers of the Confession of**  
Faith and Covenant, lately renewed within the  
Kingdome of Scotland, made at the Mercate  
*Crosse of Edinburgh the 22. of September, imme-*  
*diatly after the reading of the proclamation,*  
*dated September 9.*  
**1638.**

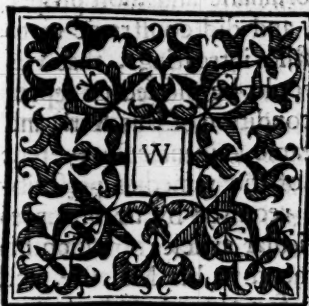


Printed in the year of God, 1638.

THE  
PROTESTATION  
OF THE NOBLEMEN,  
BARRONS, GENTLEMEN,  
MEN, BORROWERS, MINISTERS,  
AND COMMONS

Subscribers of the Confession of  
Faith and Government, lately renewed within the  
Kingdom of Scotland, under the Majesty  
of King James the Sixth and First.  
Printed for J. B. at the printing-house of the  
University of Edinburgh.  
1638.

The Protestation of the Noblemen,  
Barons, Gentlemen, Borrowes, Mi-  
nisters, and Commons, &c.



EE Noblemen Ba-

rons, Gentlemen, Burgeses,  
Ministers, and Commons,  
His Majesties true and loy-  
all Subjects, that whereas  
our continuall supplicati-  
ons, complaints, articles,  
and informations presented  
first to the Lords of His  
Majesties privie Counsell,

Next, to His sacred Majestie; and last from time to time  
to His Majesties Commissionar, our long attendance  
and great patience this twelve moneth bygone, in wait-  
ing for satisfaction of our most just desires, Our zeale  
to remove all rubs out of the way, which were either  
mentioned unto us, or could be conceaved by us, as hin-  
derances of our pious intentions, aiming at nothing  
but the good of the Kingdome, and preservation of  
the Kirk, which by consumption or combustion is  
likelic to expire; delighting to use no other meantes  
but such as are legal, and have beene ordinarie in  
this Kirk, since the reformation; and labouring ac-  
cording to our power and interesse, that all things might

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be carried in a peaceable manner worthie of our Profession and Covenant, Our Protestation containing a heartie thanksgiving for what his Majestie in his proclamation from his justice had granted of our just desires; and, our Protests and hopes for somuch as was not as yet granted. All these made us confidentlie to expect from his Majesties royall and compassioned disposition towards this his native kingdome, that a free generall assemblee, and parliament should have beene indicted, as the ordinarie and most proper remedies of our grievances, and did constrain us to renew our petition, earnestlie intreating, that His Majesties Commissions, would be pleased to represent unto His Majestie the condition of this Kirk and kingdome, crying in an extreame exigencie for present helpe, with the lawfulnessse of the remedies prescribed by his Majesties lawes, required by us, and presented to him in some particular articles, which his Grace promised to recommend to his Maiestie, and to doe his best endeavours for obtaining the same; especiallie the first article, that there might bee indicted a full and free generall assemblee, without prelimitation, either in the constitution and members thereof, in the order and manner of proceeding, or in the matters to be treated: and if there should be any question or doubt about one of these, or such like particulars, that the determination thereof might bee remitted to the assemblee it self, as the only proper and competent iudge. And now after so many supplications, complaints, articles, and informations, after our necessarie protestation, expressing the humble thankfulnessse and continued desires of our hearts, after so long expectation and somuch dealing, having  
with



with open ears, and attentive mindes heard his Maiesties proclamation, it is our desire, purpose, and endeavour so to proceede, that we may upon the one part still be thankfull to God, and the King, for the least blinke of His Maiesties countenance, and the smallest crums of comfort that fall unto us from His Maiesties royal hands, beseeching the Lord, yet further to enlarge his Maiesties heart, for our full satisfaction, and reioicing, to the honour of God; the good of this kirk and kingdome, and his Maiesties never dying fame and glorie, that his wise government and zeal to the service of God, may be a measure and patern of desires to all generations heereafter, when they shall be wishing for a religious and righteous King. And on the other part, that Christ our Lord, the King of kings, through our neglect or lukewarmnesse, may want no part of his Soveraigntie and Dominion, and that in our religion, which is more deare unto us then our lives, we deceive not our selves, with that which can not satisfie, and makeup the breach of this kirk and kingdome, or remove our feares, doubts, and suspitions, of the innovations of religion: This hath made us to observe, and perceave, that his Maiesties proclamation doeth ascribe all the late distractions of this Kirk and Common-wealth, to our conceived feares of the innovation of religion and law, as the cause and occasion thereof, and not to the innovations themselves, with which wee have beene for a long time, and especially of late heavily pressed and grieved, as if the cause were rather in apprehension and fancie, then in realitie and substance. That the service book and book of Canons are not so far discharged by this proclamation, as they have beene urged by preceeding

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ing proclamations; for this proclamation onely dischargeth the practise of them, and rescinds the acts made for establishing their practise, but doeth not rescinde the former proclamations, namely that of the 19. of Februar, at *Stirling*, and that of the fourth of Julie at *Edinburgh*, which give an high approbation to these books, as fit meanes to maintaine religion, and to beate down all superstition, and withall, declares his Majesties purpose, to bring them into this Kirk in a fair and legall way; and thus both our feares, that they may be introduced heereafter, must still remaine, and the libertie of the generall Assemblie, by such a declaration of his Majesties judgement, is not a little prejudged, in the mindes of so many as wisely consider and compare the preceeding proclamations with this which we now hear, although others who looking upon one step, and not upon the whole progresse, run one rashly, and neither considering what they are doing, nor with whom they are dealing, may bee easily deceived, *Qui pauca videt, cito judicat*, a short sight maketh a suddaine judgement.

That it is declared in this proclamation, that His Majestic neither intenderh to innovate any thing in religion or laws, or to admit of any change or alteration in the true religion alreadie established and professed in this kingdome: and withall, this is interposed, that the articles of *Pearth* are established by the acts of parliament, and generall assemblie, and dispensation of the practise only granted, and discharged given, that no person be urged with the practise thereof; and consequentlie, His Majesties intention for the standing of the acts of the Assemblie and Parliament, appointing the articles of *Pearth*, is manifest, which  
is no

is no small prejudice to the freedome of the generall  
 Assemblie; That while the Proclamation ordaineth  
 all his Majesties Subjects to bee lyable to the tryall  
 and censure of the judicatories competent; and that  
 none of them shall use any unlimited and unwarranted  
 power; likewise that no other oath bee admini-  
 stred to Ministers at their entrie, then that which is  
 contained in the Act of Parliament, in both these  
 articles the bishops are meaned, who are only there,  
 by for the present curbed, against their exorbitancie  
 and enormities, in exercising their office, but the office  
 of bishops is thereby not only presupposed as inque-  
 stionable, but also so strongly established, that His  
 Majestie declareth for the present his intention, to  
 admit no innovation therein, which is more evident  
 by the indiction of the Parliament, warning all pre-  
 lats to be present, as having voice and place in Par-  
 liament: and by the indiction of the assemblie, war-  
 ning all archbishops and bishops (for so are their di-  
 verse degrees and offices Ecclesiasticall here designed  
 and supposed) to bee present; as having place and  
 voice in the Assemblie, contrare to the caveats, acts  
 of the Kirk, and our declinator; and thus a third and  
 great limitation is put upon the generall Assemblie.  
 The Proclamation by reason of these many reall li-  
 mitations, and prejudices of the libertie of the As-  
 semblie in the very points, which have wrought so  
 much woe and disturbance in this Kirk and King-  
 dome, and wherein the libertie of the Assemblie is  
 most usefull and necessarie at this time, can neither  
 satisfie our grievances and complaints, nor remove  
 our feares and doubts; nor can nor without prote-  
 station bee admitted by us his Majesties Subjects, who  
 earnestly

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earnestly desire that Trueth and Peace may bee established, and that for the reasons following.

1. **T**O keepe silence in any thing, that may serve for the good of the Kirk, whether it bee in preaching, prayer, or in proposing, and voiceing in a lawfull Assemblie of the Kirk, is against the word of God, *Esai. 62. 6. Ye that are the Lords remembrance-ers, keepe not silence, and give him no rest, till he establish, and till hee make Jerusalem a praise in the earth: 1. King. 18. 21.* Like the halting of the people between two opinions, and their not answering a word, when the LORD called them to give a testimonie; *Mat. 20. 20. I have kepted backe nothing that was profitable unto you: And againe, 1 Cor. 12. 7. Math. 15. 18. Rom. 1. 18. Revel. 2. 14. 20. and 3. 15,* and therefore to keepe silence, or not to medle with corruptions, whether in doctrine, sacraments, worship, or discipline, in a generall Assemblie of the Kirk, convened for that end, were the readie way to move the Lord to deny his Spirit unto us, and to provoke him to wrath against our proceedings, and might be imputed unto us for prejudice, for collusion, and for betraying our selves, and the posteritie.

2. This predetermination is against our supplications, and protestations, wherein wee have showned our selves so earnest for a free generall Assemblie, contrare to every limitation of this kinde, so far prejudging the libertie thereof, is against the Confession of Faith, registrated in the Parliament 1567. declaring, that one cause of the counsels of the Kirk is for good policie and order to bee observed in the Kirk, and for to change such things as men have devised,  
when

when they rather foster superstition then edifie the Kirk, using the same, and is against our late Confession, wherein wee have promised to forbeate all novations till they bee tryed; which obligeth us to forebeare now, and to trye them in an Assembly & by all lawfull meanes to labour to recover the former puritie and libertie of the Gospell to which this limitation is directly repugnant; our libertie in a generall assembly beeing the principall of all lawfull meanes serving to that end.

3. This were directly contrarie to the nature and ends of a generall assembly, which having authority from GOD, beeing convened according to the lawes of the Kingdome, and receiving power from the whole collective bodie of the Kirk, for the good of Religion, and safety of the Kirke; What-so-ever maye conduce for these good ends in wisdome and modestie should bee proponed, examined, and determined without Prelimitation, either of the matters to be treated, or of the libertie of the members thereof. It beeing manifest, that as farre as the assembly is limited in the matters to bee treated, and in the members to bee used, the necessarie ends of the Assembly, and the supreme Law, which is the safety of the Kirk, are as farre hindered, and prejudged.

This limitation is against the Discipline of the Kirk, which booke 2. chap. 7. declareth this to be one of her liberties, That the Assembly hath power to abrogate and abolish all Statuts and ordinances concerning ecclesiasticall matters that are found noysome and unprofitable and agree not with the time, or are abused by the people, and against the acts of the gene-

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all assembly. Like as the pretended Assembly 1610. declareth for the common affaires of the Kirke (without exception or limitation) it is necessary that there bee yearly generall Assemblies, And what order can bee hoped for heere-after if this assembly indicted after so long intermission, and so many grosse corruptions bee limited, and that more than ever any lawfull Assembly of the Kirk was, when it was yearly observed.

5. It is ordained in *Parl. 11. act 40. K. James 6.* anent the necessary and lawfull forme of all Parliaments that nothing shall bee done, or commanded to bee done, which maye directly or indirectly prejudice the libertie of free voycing or reasoning of the Estates, or any of them in time coming. It is also appointed in *Parl. 6: act 92. K. James 6.* that the Lordes of Counsell and Session proceed in all civill causes intended or depending before them, or to bee intended, to cause execute their decrees notwithstanding any private wryting, charge, or command in the contrare, and generally by the acts of Parliament appointing everie matter for its owne judicatorie, and to all judicatories their owne freedome. And therefore much more doeth this libertie belong to the supreme judicatorie ecclesiastick in matters so important as concerneth GOD'S honour and worship immediatly, the salvation of the peoples Soules & right constitution of the Kirk whose liberties & privileges are confirmed *Parl. 12. K. James. 6. Parl. 1. K. Charles.* for if it be carefully provided by diverse Acts of Parliament, especially *Parl. 12. act 148. K. James 6.* That there bee no forstalling or regrating of things pertaining to this naturall life: What  
shal



shall bee thought of this spirituall forstalling and regrating which tendeth to the famishing or poysoning of the soules of the people both now and in the generations afterward.

6. It were contrare to our Protestations, proceedings and complaints against the late innovations. And it might bee accompted an innovation and usurpation as grosse and dangerous to us, and the posteritie, and as prejudiciell to Religion as any complained upon by us, to admitt limitations, and secret or open determinations, which belongeth to no person or judicatorie, but to an Assembly, Or to consent to, and approve by our silence the same prædeterminations. It were to be guiltie of that our selves, which we cōdemne in others. Wee maye easilye judge how the Apostles before the Counsell of *Ierusalem*, the Fathers bee fore the *Nicene* Councell, and our Predecessors before the assembly; holden at the Reformation, and afterwards would have taken such dealing.

That this Proclamation commandeth all his Majesties Subjects for maintenance of the Religion already established to subscribe and renew the *Confession of Faith* subscribed before in the yeere 1530 and afterward. And requyeth the Lords of privie Counsell to take such course anent the same, and the generall Band of Maintenanace of the true Religion, and the Kings person, that it may bee subscribed, and renewed throughout the whole Kingdome with all possible diligence, which cannot now be performed by us. For although of late wee would have beene glad that our selves and other his Majesties Subjects had beene commanded by authorie to sweare, and subscribe the generall *Confession of Faith* against Po-

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pish errors, and superstitions: and now would bee glad that all others should joyne with us in our late *Covenant* and *Confession*, descending more specially to the novations and errors of the time, and obliging us to the defence of Religion; & of the Kings Majesties person, and authoritie, and for these endes to the mutuall defence everie one of us of another, Yet can wee not nowe after so necessarie. and so solemne a specification returne to the generall for the reasons following.

1. No meanes have beene left unassayed against our late *Confession of Faith* and *Covenant* so solemnely sworne and subscribed. For first wee were prest with the rendering and rescinding of our *Covenant*. Next an alteration in some substantiall pointes was urged, 3, a Declaration was motioned, which tended to the enervation thereof, and now wee finde in the same straine, that wee are put to a new tryall, and the last means is used more subtile than the former: That by this new subscription our late *Covenant*, & *Confession* maye bee quite absorbed and buried in oblivion, that where it was intended and sworne to bee an everlasting *Covenant* never to bee forgotten, it shall bee never more remembered, the one shall bee cryed up, and the other drowned in the noyse thereof, And thus the new subscription now urged (although in a different waye) shall prove equivalent to the rendering of the *Covenant*, or what of that kinde hath before beene assayed. Likens the reasons against the rendering of the *Covenant*, doe militate directly against this new motion.

3. If we should now enter upon this new Subscription, wee would thinke our selves guiltie of mocking  
ing

ing God, and taking his Name in vaine, for the tears that began to be poured forth at the solemnizing of the *Covenant* are not yet dried up & wyped away, & the joyfull noyse which then began to sound hath not yet ceased. and there can bee no new necessitie from us, and upon our part pretended for a ground of urging this new subscription, at first intended to be an abjuration of Popery upon us who are knowne to hate poperie with an unfained hatred, and have all this yeere bygone given large testimonie of our zeale against it. As wee are not to multiply miracles upō Gods part, so ought wee not to multiply solemne oathes and Covenants upon our part, and thus to play with oathes, as children doe with their toyes, without necessitie.

3. Neither would wee in giving way to this new subscription think our selves free of perjurie: for as wee were driven by an undecidable necessitie to enter into a mutuall *Covenant*, so are wee bound, not onely by the law of GOD and nature, but by our solemne oath and subscription, against all divisive motions to promove and observe the same without violation: and it is most manifest, that having already refused to render, alter, or destroye our *Covenant*, nothing can bee more contrarie and adverse to our pious intentions and sincere resolutions, than to consent to such a subscription and oath, as both in the intention of the urgers and in the nature and condition of the matter urged, is the readie way to extinguish, and to drowne in oblivion the Band of our union and conjunction that they bee no more remembred. In this case we are called to lay seriously to our hearts. 1, That wee have sworne that wee shall

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shall neither directly, nor iudirectly suffer our selves to bee divided and with-drawne from this blessed & loyall conjunction, which consisteth not only in the generall Confession but also in our explanation, and application thereof, but on the contrarie, shall by all lawfull meanes, labour to further and promove the same. 2. That our union and conjunction may bee observed without violation, ( and so without mutilation of our application ) wee call the living LORD to witnesse, as wee shall answer to Christ in the great Day, &c.

4. This new subscription, in stead of performing our vowes, would be a reall testimonie and confession before the World, That wee have beene transgressours in making rash vowes, that wee repent our selves of former zeale and forwardnesse against the particulars exprest first in our Supplications, Complaints, and Protestations, & next abjured in our Covenant, that wee in our iudgment prefer the general Confession unto this, which necessarily was now made more speciall; & that we are now under the fair pretext and honest cover of a new oath recanting and undoing that, which upon so mature deliberation wee have beene doing before, This beside all other evils, were to make waye and open a doore to the re-entry of the particulars abjured, and to repent our selves of our chiefeest consolations, and to lie both against God and our owne soules.

5. It hath beene often objected, that our *Confession of faith*, and *Covenant* was unlawfull, because it wanted the warrants of publick authoritie, and it hath beene answered by us, that wee were not destitute of the warrant civill and ecclesiasticall which

authorized the former *Covenant*. And although wee could have wished that his Majestie had added both his subscription and authoritie unto it, yet the lesse constraint from authoritie and the more libertie, the lesse hypocrisie, and more sinceritie hath appeared: But by this new subscription urged by authoritie wee both condemne our former subscription as unlawfull. because alleadged to bee done without authoritie, and precondemne also the lyke laudable course in the like necessitie to bee taken by the posteritie,

6. What is the use of merch. stones upon borders of Lands, the like use hath *Confessions of Faith* in the Kirke, To disterninate and divide betwixt Trueth and error: and the renewing and applying of *Confessions of Faith* to the present errors and corruptions, are not unlike ryding of merches And therefore to content our selves with the generall, and so returne to it, from the particulare application of the Confession necessarilye made upon the invasion or creeping in of errors within the borders of the Kirke, if it bee not a removeing of the merch stone from the owne place, It is at least the hyding of the merch in the ground that it bee not seene, which at this time were verie unseasonable for two causes. One is. because Poperie is so pregnant, and powerfull in this land, as wee have learned of late

The other, because the Papists who upon the urging of the *Service booke*, and *Canons*, have presumed of our returne to *Rome*, will upon this our subscription aryse from their disparcing of us, unto their woonted presumption. None of us will denye, but the large *Confessionn of Faith* registrated in the Acts of Parliament, doeth by consequence containe this short confession

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fession and abjuration: Yet were it not sufficient against Poperye to subscribe the one without the other. how then shall wee thinke that the more generall Confession and abjuration at this time, when the urging of such Popish books hath extorted from us so necessarie an application, and doth still call for a testimonie, to bee compleet enough without it.

7. The Papists shall heereby bee occasioned to renew their old objection against us, *Annuas & mensuras fides de Deo decernunt.* That our Faith changeth with the Moone, or once in the yeere. Other reformed Kirkes might justly wonder at our inconstancie in changing our *Confession* without any reall necessitie, & that in one & the same yere it commeth forth larger, & more particulare, then shorter, and more generall: and our Adversaries will not faile to traduce us as troublers of the peace of the Kirke and Kingdome without anye necessar cause.

8. It will likewise prove a confirmation of their error, who think they maye both subscribe the *Confession of Faith*, and receive the *Service booke*, and *Canons*, which is not onely a direct scandalizing of them, but also a readie waye to put a weapon in their hands against our selves, who maintaine and professe that these and such other evils are abjured in the *Confession of Faith*.

9. If wee should now sweare this *Confession* wee should bee obliged by our oath to maintaine *Perth* articles, which are the innovations already introduced in the worship of God, and to maintaine Episcopacie, with the civill places, and power of Kirkmen. Because wee are bound to sweare this *Confession* by vertue of and conforme unto the Kings command signed by his sacred Majestie of the date September 9. 1638.

(These



¶ These are the very words subjoined to the Confession and Band, and prefixed to the Subscriptions) and it cannot bee denied, but any oath ministrated unto us, must either bee refused, or else taken according to the known minde, professed intention, and expresse command of Authoritie urging the same. And it is most manifest, that His Majesties minde, intention, and Commandement, is no other, but that the Confession bee sworn, for the maintenance of religion, as it is alreadie or presently professed, (these two being coincident, altogether one and the same, not only in our common forme of speaking, but in all His Majesties proclamations) and thus as it includeth, and conteineth within the compasse thereof, the foresaids novations and Episcopacie, which under that name were also ratified, in the first Parliament holden by his Majestie. And where it may be objected, that the Counsellours have subscribed the Confession of Faith, as it was professed 1580. and will not urge the Subscription in an other sense upon the Subjects. We answered, First, the Act of Counsell containing that declaration, is not as yet published by Proclamation. Secondly, if it were so published, it behooved of necessitie either be repugnant to His Majesties declared Judgement and Command, which is more nor to sweare without warrand from Authoritie (a fault although unjustly often objected unto us) or else wee must affirme the Religion in the year 1580. and at this time to bee altogether one and the same, and thus must acknowledge, that there is no novation of Religion, which were a formal contradiction to that we have sworn. 3. By approving the Proclamation anent the Oath to be administered

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ministred to Ministers, according to the Act of Parliament, which is to swear simple obedience to the Diocesan Bishop, and by warning all Archbishops and Bishops to be present, as having voice and place in the Assemblie. They seeme to determine, that in their Judgement the Confession of Faith, as it was professed, 1580, doeth consist with Episcopacie, whereas We by our oath have referred the tryall of this, or any other question of that kinde to the generall Assemblie and Parliament.

19. This Subscription and oath in the minde and intention of Authoritie, and consequently in our swearing thereof, may consist with the corruptions of the Service booke and Canons, which We have abjured as other heads of Poperie. For both this present Proclamation, and His Majesties former Proclamations at *London*, *Strawling* and *Edinburgh*. The Lords of privie Counsell, in their approbation of the same; and the Prelates and Doctors who stand for the Service and Canons, Doe all speake plainly, or import so much, That these booke are not repugnant to the Confession of Faith; and that the introducing of them is no novation of religion or law: And therefore, Wee must either refuse to subscribe now, or we must confesse contrarie to our late Oath, and to a cleare Truth, that the Service booke and Canons are no innovations in Religion. And, although the present bookes be discharged by proclamation, yet if we shall by any deed of our own testifie, that they may consist with our Confession of Faith, within a very short time, either the same bookes, or some other like unto them, with some small change, may be obtruded upon us, who by our abjuration (if We adhere

adhere unto it) have freed both our selves, and the posteritie of all such corruptions, and have laide a faire foundation for the pure worship of GOD in all time coming.

II. Although there bee indeede no substantiall difference betweene that which Wee have subscribed, and the Confession subscribed, in the year 1580. more then there is betweene that which is hid, and that which is revealed. A march stone hid in the ground, and uncovered, betweene the hand closed and open, betweene a sword scheathed and drawne, or betweene the large Confession, registrat in the Actes of Parliament, and the short Confession, or (if we may with reverence ascend yet higher) betweene the Old Testament and the New, yet as to scheath our sword when it should bee drawne, were imprudencie; or at the commandement of Princes, professedly Popish in their dominions, after the Subjects had subscribed both Confessions, to subscribe the first without the second, or at the will of a Jewish Magistrate, openly denying the New Testament, to subscribe the Old alone, after that they have subscribed both, were horrible impietie against God, and treacherie against the Truth: Right so, for Vs to subscribe the former apart, as it is now urged and framed, without the explanation and application thereof at this time, when ours is rejected; and the subscribers of the former refuse to subscribe ours, as containing something substantially different, and urge the former upon us, as different from ours, and not expressing the speciall abjuration of the evils, supplicated against by Vs, were nothing else, but to deny, and part from our former subscription, if not formally, yet interpretatively. \* Old Eleazar, who

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would not seeme to eat forbidden meat, and the Confessors and Martyres of old, who would not seeme by delivering some of their papers, to render the Bible, or to deny the Trueth, may teach us our ductie in this case, although our liues were in hazard for refusing this Subscription: And who knoweth, but the LORD may bee calling His people now, who have proceeded so farre in professing His Trueth at this time, to such Trials and Confessions, as His faithfull Witnesses have given of old; that in this point also our doing may bee a document both to the succeeding ages, and to other Kirks to whom for the present wee are made a spectacle.

12. If any bee so forgetfull of his oath (which God forbid) as to subscribe this Confession, as it is now urged, he doeth according to the proclamation acquiesce in this declaration of his Majesties will, and doeth accept of such a pardon as hath need to bee ratified in parliament, And thus doeth turn our glorie unto shame, by confessing our guiltinesse, where God from Heaven hath made us guiltlesse, and by the fire of His Spirit from Heaven hath accepted of our service; And doeth depart from the commandement of God, the practise of the Godly in former times, and the worthie and laudable example of our worthie and religious progenitours, in obedience whereof, and conforme to which Wee made profession to subscribe: for there is no particular Act required of us, to whom the pardon is presented in this proclamation, but this new Subscription allanerlie.

13. The generall band now urged to be subscribed, as it containeth many clauses not so fitting the present

sent time as that wherein it was subscribed, so is it deficient in a point, at this time most necessarie, Of the reformation of our lives, that we shall answerable to our profession, be examples to others, of all Godlinesse, sobernesse and righteousnesse and of every dutie wee owe to GOD and man, without which we can not now subscribe this Confession, least we loose the hands to wickednesse, seeme to repent of our former resolutions and promises and those to have our portion with hypocrites, professing and swearing that we know GOD, but in our workes denying him, being abominable, disobedient, and unto every good worke reprobate.

14. Since the narrative of the generall band is now changed, and some lines, expressing at length the Papists, and their adherents to be the partie from whom the danger to religion, and the Kings Majestie was threatned, are left out, and no designation made of the partie from whom the danger is now threatned, We are made either to thinke, that our subscription at this time is unnecessarie, or to suspect that we who have supplicated and entered in Covenant, are understood to be the partie, especially since the Lords of Council have in the 22<sup>d</sup> September 22: ratifying the Proclamation, found themselves bound to use their best endeavours, that all his Majesties good Subjects may rest satisfied with his Majesties declaration, since also we have beene (although undeservedly challenged of disorders, distractions, and dangers to religion, and his Majesties authoritie, and since in the foresaid act and in the missive directed to his Majestie, the Lords of Council offer their lives, and fortunes to his Majestie, in repressing all such, as shall hereafter prease to disturb the peace of this Kirk and Kingdome, which being



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being expressed in a generalitie, is by many applied unto Vs, and interpreted of our adhering to our Covenant: We should therefore, by our Subscription of the covenant, as it is now conceived, both doe directly against our own mindes, in condemning our selves, wherein Wee are innocent, and should consent to our owne hurt, to the suppressing of the cause which Wee maintaine, and to the repressing mutually one of us of another, directly contrarie to our former solemne oath and subscription.

15. The Subscribing of this Confession by the Lords of His Majesties privie Counsell, who by their place and high employment are publick Peacemakers, and by others who have not subscribed the late *Confession*, will make the breach wider, and the lamentable division of this Kirk more desperate then ever before, some having *sworne to labour by all lawfull meanes to recover the former Libertie, and Puritie of Religion*; and others maintaining that for puritie, which is already established: Some believing and professing, that the evils supplicated against, are abjured in that Confession of Faith; and others maintaining the Confession of Faith, and these corruptions (although for the present discharged by authoritie) not to be inconsistent: and beside this, many divisions and subdivisions will ensue, to the dolefull renting of the Kirk and Kingdome, making way for the wrath and many judgments of God often threatned by his faithfull servants, which all the Godly ought to labour by all meanes to prevent.

16. Wee represent also to the honourable Lords of privie Counsell to bee considered, That the *Doctrine, Discipline, and Use of Sacraments* are *sworne*,  
and



and the contrarie abiured, according to the Word of GOD, and the meaning of the Kirk of *Scotland*, in the Bookes of Discipline, and Acts of Assemblies, And that in the Oath there is no place left to the generality of any mans conception of the true Faith and Religion, nor to any private interpretation, or mentall reservation.

For these, and the like considerations; In our owne name, and in name of all who will adhere to the late Covenant, subscribed by Vs, and sealed from Heaven, Wee from our due tie to God, our King, our native countrey, our selves, and the posteritie, least our silence import a satisfaction of our desires, and a stopping of our mouth, from necessarie supplication, for things yet to be obtained from His Majesties just and gracious disposition, are constrained to declare and protest, First; That the cause and occasion of the distractions of the Kirk and common wealch, are no no wayes to bee imputed unto us, or our needlesse feares, but to the innovations and corruptions of Religion, which against the acts and order of this Kirk, and the lawes of the Kingdome, have beene pressed upon us the people of God, and his Majesties loyall Subjects; who, although under great thraldome, were living in peace and quietnesse, labouring in all godlinesse and honestie, to doe our duty to God and man. Secondly, Wee protest, that all questions and doubtles that arise, concerning the freedome of the Assemblies, whether in the constitution, and members thereof, or in the matters to bee treated, or in the manner and order of proceeding, bee remitted to the determination of the Assemblies it self, as the only proper and competent Judge, And that it shall bee lawfull for us, being

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us, being authorized with lawfull commissions, as at other times when the urgent necessitie of the Kirk shall require, so in this exigence to assemble our selves at the diet appointed, notwithstanding any impediment or prorogation to the contrary. And being assembled, against all qualifications and predeterminations, or presupposals, to propone, treat, reason, vote, and conclude, according to the Word of God, Confession of Faith, and acts of lawfull Assemblies, in all Ecclesiasticall matters, pertaining to the assemblee, and tending to the advancement of the Kingdome of Christ and good of Religion.

Thirdly, since Archbishops and Bishops have no warrant for their office in this Kirk, since it is contrary both to reason and to the Actes of the Kirk, that any have place and voice in the Assemblee, who are not authorized with lawfull commissions: And seeing both in common equitie, and by the tenor of this Proclamation they are made lyable to the tryall and censure of the Assemblee, Wee protest, that they bee not present, as having place or voice in the Assemblee, but as *rei* to compeere, for underlying tryall and censure upon the generall complaints alreadie made, and the partiular accusations to bee given in against them; And that the warning given by His Majesties Proclamation, and this our Protestation, bee a sufficient citation to them, to compeere before the Assemblee, for their tryall, and censure in life, office, and benefice.

Fourthly, We solemnly protest, that We do constantly adhere to our Oath and Subscription of the Confession of Faith and Covenant, lately renewed and approven, with rare and undenyable evidences  
from

from heaven, of the wonderfull workings of his Spirit, in the hearts both of Pastors, and people, through all the parts of the kingdome, And that we stand to all parts and clauses thereof, and particularly to the explanation and application, containing both our abjuration of, and our union against the particular evils and corruptions of the time, a duty which the Lord at this time especially craveth at our hands.

Fifthly, We also Protest, that none of us who have Subscribed, and doe adhere to our Subscription of the late Covenant, be charged, or urged, either to procure the subscriptions of others or to subscribe our selves unto any other Confession or Covenant, containing any derogation thereunto, especially that mentioned in the Proclamation, without the necessary explanation and the application thereof already sworn by us for the reasons above expressed: And because, as we did in our former Protestation appeale from the Lords of His Majesties Counsell, so doe we now by these renew our solemnne appeale, with all solemnities requisite unto the next free generall Assemblie and Parliament, as the only supreame nationall Judicatories competent, to judge of nationall causes and proceedings.

Sixthly, Wee Protest, That no subscription, whether by the Lords of Counsell or others, of the Confession, mentioned in the Proclamation, and enjoined for the maintenance of religion, as it is now already, or at this present time established, and professed within this Kingdome, without any innovation of religion or Law, be any manner of way prejudiciall to our Covenant, wherein we have sworne to *forbear the practise of Innovations already introduced, &c.*

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Till they be tryed in a free *Assemble*, And to labour by all lawfull means, to recover the puritie and libertie of the Gospel as it was established and professed before the foresaid innovations: And in like manner that no subscription should be any derogation to the true and sound meaning of our worthie predecessours at the time of their Subscription in the year 1581. and afterward. Withall warneing and exhorting all men who lay to heart the cause of religion against the corruptions of the time and the present estate of things, both to subscribe the Covenant as it hath been explained, and necessarily applied, and as they love the puritie and libertie of the Gospel to hold back their hands from all other Covenants, till the *Assemble* now indicted be convinced, and determine the present differences and divisions, and preserve this countrey from contrarie oathes.

Seventhly, As his Majesties royall clemency appeareth; In forgiving and forgetting what his Majestie conceaveth to be a disorder or done amisse, In the proceeding of any; So are we very confident of his Majesties approbation to the integritie of our hearts, and peaceablenesse of our wayes, and actions all this time past: And therefore, We Protest, that we still adhere to our former complaints, Protestations, lawfull meetings, proceedings, mutuall defences, &c. All which as they have beene in themselves lawfull, so were they to us, pressed with so many grievances in his Majesties absence from this native Kingdome most necessarie, and ought to be regarded as good offices, and pertinent duties of faithfull Christians, loyall Subjects, and sensible members of this Kirk and Common-wealth. As wee trust at all occasion

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sions to make manifest to all good men, especially to his sacred Majestie for whose long and prosperous government, that we may live a peacable and quiete life in all Godlinesse and Honestie, We earnestly pray.

**W** Hereupon a Noble Earle, *James Earle of Montrose*, &c. in name of the *Noble men*, Master *Alexander Gibson*, younger, of *Durie*, in name of the *Barons*; *George Porterfield* Merchant Burges of *Glasgow*, in name of the *Borrowes*, Master *Harie Rollogue* Minister, at *Edinburgh*, in name of the Ministers, and Master *Archbald Johnston*, reader heereof, in name of all who adhere to the *Confession of Faith* and *Covenant*, lately renewed within this *Kingdome*, tooke instruments in the hands of three *Notars* present, at the said mercat crosse of *Edinburgh*, being invironed with grear numbers of the forsaide *Noblemen*, *Barons*, *Gentlemen*, *Borrowes*, *Ministers* and *Commons*, before many hundred witnesses, and craved the extract thereof: And in token of their duetifull respect to his Majestie, confidence of the equitie of their cause, and innocencie of their carriage and hope of his Majesties gracious acceptance, they offred in all humilitie with submisse reverence a copie thereof to the *Herauld*.

FINIS.

